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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

YOUTH AND STORY-TELLING

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

Pamphlet Number Ten

—

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

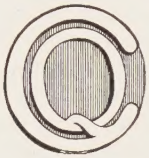
Resource Materials for Leaders

Pamphlet Number Ten

Youth and Story-Telling

"The Youth of today are the citizens of tomorrow. To you may come the great reward of hearing them say:

'You may have tangible wealth untold
Caskets of jewels and coffers of gold,
Richer than I you can never be;
I knew someone who told stories to me.'"



Prepared by

CYNTHIA PEARL MAUS

in collaboration with the Religious Research Department of Central District of National Story Tellers' League for the

COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Approved for experimental use, February, 1927, by the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

5 South Wabash Avenue, Chicago

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TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet, "Youth and Story-telling," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, **"The Christian Quest,"** with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young people between twelve and twenty-three years of age. These were

from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October and November, 1928, numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited to your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A. and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism.** The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH.

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AN APPEAL TO LEADERS OF YOUTH [1]

"I am a Story.
I am your Great Opportunity.
I make you think.
I wield the most potent power of human endeavor—THE SPOKEN WORD.
The Blind may not read—the Ignorant cannot read—the Dullard will not read—but all men must hearken to my message.
My appeal is universal—elemental—primitive.
I was a Myth: Centuries ago, at the beginning of the world, I told of the wonders of natural phenomena and founded the religions of the world.
I became a Fairy Tale: I carried knowledge among strange people and brought wonderful messages from far countries.
I have been a Hero Tale: I told of the noble, the loyal, the brave, the chivalrous. Abraham heard my call and founded Israel; Moses listened and led his chosen people into the Promised Land; Columbus hearkened, set sail and discovered a New World.
From the dim morning hours of history down to the full high noon of modern civilization, I have swayed and directed humanity. Today I am more powerful, more inspiring, more universal than ever.
I am Soul-food: I am religion. I insinuate a lesson, I do not preach it. I am the light in the window guiding toward safe and sane living. I enrich emotional life and fill all men with a desire to think rightly, speak rightly, do rightly.
I am a Builder of Character: I create better ideals, save men from extremes and lead them into the great middle-ground of balanced living. I am a foundation stone that assures the lasting stability of the finished structure.
I am Education: I am the background of all that is literature. I am selection, construction, interpretation. I make more careful sisters, wiser mothers, more lovable grandmothers, and at last, when Old Age has taken all away, even sight and hearing—I bring memories of "Once upon a time."
I am Imagination: I am dreams of conquest or achievement. When the stolid brick walls of prosaic happenings threaten to make of them prisoners without hope, I am air-castles wherein man may take refuge and there realize the fulfillment of hopes and desires. I made Newton, Marconi and Edison.
I am an Optimist: I broaden Life and make of it a Great Adventure instead of a habit. I understand Life and how to meet it in a joyous and strong way. I always reach out for something new and fine. I see the blue sky reflected in the water and not the mud at the bottom of the pool.
I am the Child Spirit: I can show you the Road to Laughter Town. Time is not when you are with me. Years fall away and all become as little children and of such is the Kingdom of Heaven.
I am Eternal: I lived in the beginning and I shall endure to the end of time.
I make you think.
I am your Great Opportunity.
I am a Story."

[1] By Annie L. MacKinnon, published with the permission of the author.

Youth and Story-Telling

THROUGHOUT the whole wide world today there is an increasing interest in story telling. In schools, in homes, in libraries, in settlements, in churches, and even on the streets groups of eager listeners may be found surrounding the story teller. Leaders in all lines of church and community as well as social service work are finding that it is through the story, perhaps better than in any other way, that childhood and youth can be reached and something definite contributed toward their mental, moral and spiritual growth.

The character of the national life of the future depends upon the ideals given to the childhood and youth of to-day. Increasingly the world is coming to see that the **ideals** about which we talk so much will probably not be realized in us, but by youth. All we can do is to make a beginning which those boys and girls, the men and women of the future, will carry out. No one has a larger share in the formation of the ideals of the next generation than the story-makers and story-tellers of to-day as they share with youth stories of honesty, loyalty, kindness, unselfishness, brotherhood, and service. These character traits can be cultivated through the story and are essential in the development of Christian world citizens.

I. HISTORY AND IMPORTANCE OF STORY-TELLING

The story is one of the oldest and earliest methods of learning. Long before there was a written language among any people, the stories of achievements of tribes and races were passed on by word of mouth in the form of stories or narratives from one generation to the next. Every primitive people has had its story-tellers and bards (sweet singers) that passed on in the form of stories and chants the achievements of the tribe. David was such a sweet singer (teller of stories) for Israel. The Old Testament narratives were household stories in every Hebrew home long before they were included in what has since come to be known as the canon of the Old Testament Scriptures.

The story has been throughout the history of mankind one of the greatest factors in the making of the history of

nations and peoples, because in stories are mirrored the feelings and emotions, the passions and purposes, the loves and hatreds, the justices and injustices, the defeats and victories of nations and peoples. And in all the yet unborn tomorrows, the story will continue to be the great dynamic, vital, life-renewing molder of hearts and of motives. G. Stanley Hall says, "Of all the things a leader ought to know how to do, the most important, without exception, is to be able to tell stories."

Seuman Mac Manus[2] says: "Story-telling is one of the oldest arts in the world—and one of the most joy-giving. Story-telling, of old, when it was in its prime, developed its own artists—and few artists were more loved or more in demand. In the greatest story-telling country in the world, Ireland, the professional story-teller, called in the Gaelic language the Shanachie, took rank with princes. He travelled over the land with a great retinue in his train, and was welcomed with festive joy in both court and cot—where his session usually held from candle-light till cock-crow. And still, thank God, we have the beautiful story-teller in the glens among the hills of Ireland.

"The art carries with it and fosters community feeling, the brotherhood of man, fireside magic, home influence, and joy. Story-reading can never, never, supply the place of the story-telling, which, alas, it has in a large measure destroyed. Story-reading degenerates into a selfish vice, which can destroy not only community, but even family, feeling. The story-reader develops an arid desert mind, which absorbs and buries story-joy just as the Sahara the water that is spilled on its surface. Neither from the Sahara nor the story-reader do the weary world-travellers get any refreshment. But the story-teller is as the Promised Land, alluring, fruitful, joygiving—his mind a blessed region flowing with milk and honey. The story-teller refreshes the weary, rejoices the sad and will multiply the joy of those who were already glad. He is a god-gift to the community. Welcome him, nurture him, cherish him."

Young people and leaders of young people who have not learned to know, to love, and to appreciate the great stories of the Old and New Testament, stories from classic literature and from life have missed, and are missing the greatest, the most vital character-building factor in human growth and development.

[2] National Story Tellers' League, Year Book, 1924-25, Foreword.

II. WHAT A STORY IS

To define a story is as difficult as to define a picture, a poem, or a sunset; and there are almost as many definitions of what a story is, as there are authors on the subject of story-telling. The following are among the most stimulating attempts:

"The story is a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than to the intellect." [3]

"A story is a mind picture painted by the human voice instead of the human hand. A story is a great life message that passes from one soul to another. It steals as quietly as a canoe into the hidden places where naught else can go; it is as soothing as a song sometimes and at other times it cuts like a two-edged sword. It is quickly given, but it lasts in the life through eternity. It has power to bless and it has also power to curse." [4]

The story, then, is not what you say, but what you see; it is not what you hear, but what you feel. It is the greatest of teachers because it arrests attention spontaneously, arouses interests, portrays life; and leaves the hearer with an emotional tug toward higher levels. The following adaptation for adolescents of Eugene Field's story of "The First Christmas Tree" graphically represents the teaching power of a great story for youth. It is not a Bible story in the sense that it is taken from the Bible; and yet it contains more truth than many "taken from the Bible" stories in the way it grips the attention, stirs the feelings, portrays the atonement, and leaves the group with the tug of the "service ideal." Why, even the tiny cedar tree in its life and death becomes the servant of the Master of Men.

I search for the Right Story. Many I enjoy reading are discarded because I should not enjoy telling 'em.

THE FIRST CHRISTMAS TREE

"Years ago in a forest near the city of the Great King, there lived a tiny cedar tree. The great cedars as they towered above loved that little cedar tree, and they whispered, 'Come up higher! Come up higher!' And the little cedar sank its roots into the moist soil, it lifted up its head, it shot out its branches and grew, and grew, and grew.

[3] "Stories and Story Telling," St. John, p. 9.
[4] Margaret W. Eggleston, p. 16, "The Use of the Story in Religious Education."

"One night that little cedar saw a strange light in the sky, and it heard strange music the like of which no cedar tree had ever heard before; and it said to the tall cedars that towered above, 'What is the light and what is the music?' And the great cedars whispered back—'That the angels of God on a distant hillside were talking to the shepherds of men; and that they were singing a song, and that it was all about a child—a child that was to be born near the city of the great King.'

"And the little cedar wished it might see the Angels of God as they talked to the shepherds of men; and again it sank its roots into the moist soil; it lifted up its head; it shot out its branches, and it grew until of all the young saplings, it became the pride and glory of the forest.

"Years passed, and one day the Master of Men, now grown to manhood, came to that forest; and when he saw that young cedar tree, so straight, so strong and fine, he went up to it. He put his hands on the trunk, he touched its leaves; and immediately that young cedar felt the thrill of a strange life. And again it sank its roots into the soil; it lifted up its head; it shot out its branches and it grew until it towered among the mighty cedars of the forest.

"Often after that the Master of Men came to that forest. Sometimes He sat beneath that cedar tree and He talked to His disciples, and the cedar tree observed that the Master of Men was beloved by all men.

"But one night He came alone, and His face was lined with sorrow; and He knelt beneath that cedar tree and He lifted up His eyes to the Heaven, and He said, 'Oh Father! if it be possible let this cup pass from me. Nevertheless, not my will but thine be done.'

"Thrice He prayed like that, and thrice He went away. Then some cruel men came with swords and spears, and they bound the Master of Men and dragged Him away into the city of the Great King.

"The next morning some woodsmen came with axes. They chopped down that young cedar tree. They trimmed away its branches; and they dragged it off to a distant hillside. And that night, when the wind came down from the city of the Great King to rustle the waves of distant Galilee, it paused in the forest long enough to whisper, that that day it had seen up-raised on Calvary, a cedar cross, and on its outstretched branches was the body of the Master of Men." [5]

[5] Adapted from "A Little Book of Profitable Tales," Field, pp. 3-11.

III. STORY ANALYSIS

Actually analyzing stories as you would a painted picture will do much to aid young people in visualizing persons, incidents and the action of stories. The following comparison of the structure of Hofmann's "Christ and the Rich Young Man" with the composition of the Bible story, "The Rich Young Man," Mark 10:17-22, may be stimulating.

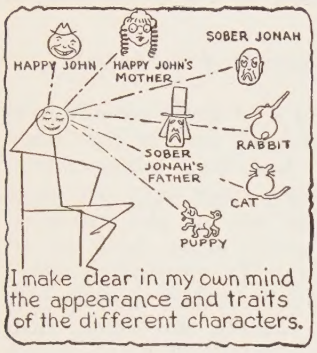
Picture	*Story*
"Christ and the Rich Young Man," Hofmann	"Christ and the Rich Young Ruler," Matt. 19:16-22; Luke 18:18-23
Structure:	**Plot:**
1. Setting: Background: Portico of house; a crippled beggar who needed help, a woman looking on expectantly. Foreground: Christ and rich young man.	1. Setting: Time: A long time ago. Place: Portico of house by the wayside. Characters: Christ and the Rich Young Ruler.
2. Relation of characters or objects: Christ in the center, his eyes watching the young man yearningly. Rich young man slightly at one side, questioning. Beggar in the background, half clothed, needing everything. Woman waiting expectantly for the young man's decision.	2. Succession of events or action: "Good Master, what must I do to inherit eternal life?" "Keep the commandments." "Have kept them from youth up, what lack I yet?" Jesus, looking upon him, loved him. Yearned for him to make the right choice.
3. Center of interest: In the gesture of the CHRIST—SERVICE the price of eternal life. GO! SELL! GIVE!	3. Climax: "Go sell what thou hast, and distribute to the poor and come and follow me."
4. Appreciation response: Disappointment: Missed a great chance. "It might have been."	4. Conclusion: "He went away sorrowful, because he had great possessions."

The message of both the picture and the story is found in the following incident of "A Man Who Was Left Off from Service, from Sacrifice, and from Reward":

"The rich young ruler was asked to give the whole and went away sorrowful. He wanted the goods, but the price staggered him. He missed his chance by not being game. He stood shivering on the shore of a great ambition, but feared the plunge from which he would have come up in a tingle of new life. He might have traveled day by day in the company of Jesus, with the Master's words in his memory, his eye on him, his friendship coaxing every good thing in the man's heart up and out. He might have become an apostle, one of the guid-

ing spirits of the young Church, handling growing responsibilities, seeing the world, facing kings and mobs, tasting the fullness of life. His name might today be a household word wherever the Gospels are read, and millions of boys might be named after him as after John and James. Instead of that he probably lived and died as the richest man of his little Galilean town, carrying in a frozen heart the dead seed of a great life, unless, indeed, some Roman official squeezed him dry, or the Jewish war did for him by force what he would not do freely." [6]

"Authors in the field of story-telling are agreed in their judgment that a story has, and may be analyzed into four component parts: (1) **the beginning or introduction**; (2) the **succession of events or action**; (3) **the climax or moral issue of the story**; and (4) **the conclusion or end of the story.** The beginning or introduction usually includes a suggestion as to the time (when the incident occurred), if that item is important; the 'where,' if the place needs to be designated, the 'who'—important characters or objects about which the story centers; and a 'hint' or suggestion of the problem about which the story is to be. The succession of events or body of the story is the series of incidents or actions that carry forward the plot toward the crisis or turning point in the story. The climax is the crisis, the 'heart,' the 'truth' of the story. It is the 'message' for which the story is told. If you fail in making your hearers see and feel the climax, you have failed in telling the story, for it is for the 'heart,' the 'truth' that the story is told. The conclusion is the end of the story. Sometimes the conclusion is found in the same sentence with the climax, as in the adaptation of the story of 'The First Christmas Tree' (page 10); and sometimes it is an added sentence or two that releases the focus of consciousness so that the mind is free to go back and re-live the story. Mrs. Eggleston says, 'The unity of the history is upheld by the conclusion. The story must seem to end. The conclusion must not detract from the climax, neither must it suggest another story. It must end the story that has been told.' [7]



[6] "Some Men and Women of the Bible," Binford, pp. 22, 23.
[7] "The Use of the Story in Religious Education," p. 28.

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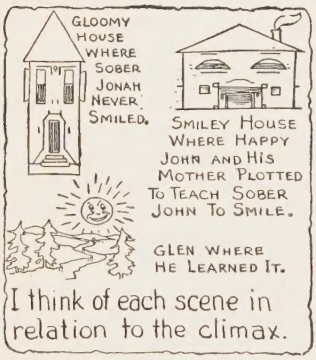
"Take any one of the following stories and analyze them carefully. Find (1) the theme, central idea, or teaching 'truth' of the story. That which the author had in mind as the moral value or teaching heart of the story to be shared with others; (2) arrange the detailed analysis of the story, including (a) the beginning, (b) the succession of events, (c) the climax, and (d) the conclusion;

'The Angel and Shepherd Story' from Ben Hur (Chapter XI).
'The Story of the Prodigal Son,' Luke 15:11-32.
'The Little Brown Rat,' pp. 136-138, from the Use of the Story in Religious Education, by Eggleston.
'Christ in Gethsemane,' pp. 150-152, from the Use of the Story in Religious Education, by Eggleston.
'The Story of Ruth or Esther,' Bible.
'The First Christmas Tree,' by Field (page 10 of this leaflet).

"Beginning story-tellers will find it of great advantage to outline in detail stories they would tell for the first time. Katherine Dunlap Cather says, 'I have been telling stories for many years, yet I still make written note of plot incidents, and would never think of attempting to prepare a story without it. It fixes the sequence more quickly and firmly than anything else will do; and gives the narrator confidence that he is not going to forget or fail.'[8] The following brief story analysis outline adapted from the plan book of the University of California is suggested for use in the analysis of stories:


GLOOMY HOUSE WHERE SOBER JONAH NEVER SMILED.
SMILEY HOUSE WHERE HAPPY JOHN AND HIS MOTHER PLOTTED TO TEACH SOBER JOHN TO SMILE.
GLEN WHERE HE LEARNED IT.
I think of each scene in relation to the climax.

Outline of Stories, Narrative Poetry, Drama and Myths

Title of the Story .....
Author's full name .....
Nationality..... Born..... Died.....

I. Setting:
Time .....
Place .....
Historical background (if any) .....
.....

II. Story Theme or Teaching Truth .....

[8] "Story Telling," p. 53.

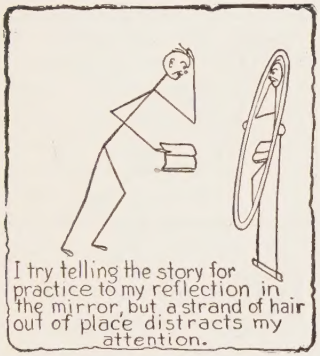
III. Plot:

1. Introduction or Opening situation .....
2. Succession of Events: (Named briefly in time order)
3. Climax or Turning Point .....
4. Conclusion or Concluding Situation .....

"[9]

IV. STEPS IN THE PROCESS OF PREPARING A STORY

If young people are going to master the story-telling art, they must acquire skill in preparing stories for telling. Only a few stories are effective "telling stories" in their present form. Nearly all of them must be adapted and made one's own before they can become "living teachers." The following summarization of the technique of story-telling will be suggestive to those who passionately yearn to master this, one of the greatest of arts.


I try telling the story for practice to my reflection in the mirror, but a strand of hair out of place distracts my attention.

1. **Select a story with care and then adapt it for telling.** Read it over several times, aloud if possible, and as you read picture with the "mind's eye" the setting.

2. **Read up on the historical background of the story;** its author; the manners and customs of the times; the situation that produced it or called it forth. For illustration, if you are going to tell an African or Chinese story, you will need to know something of

[9] "Teaching the Youth of the Church," Maus, pp. 98-100.

the manners and customs of these people, their mode of expressing themselves, especially if the story contains a great deal of conversation. You can hardly hope to interpret by voice and bodily expression the life of people with which you are wholly unfamiliar.

3. **Select what you feel is the theme or teaching message of the story.** It should be in keeping with the message which the author intended in creating the story. It ought also to be in keeping with the purpose for which you are using the incident.

4. **Outline or analyze the story into its component parts:** (a) **Beginning;** (b) **succession of events;** (c) **climax;** and (d) **Conclusion.** Write your outline out on a slip of paper or card that may be held in hand or placed on the table while you are telling the story.

5. **Visualize each scene or incident that makes up the pictures in the story.** See the characters that speak and act, the motives behind their words and actions. It will aid you in unconsciously coloring your tone of voice, your facial expression, your poise, to conform to the motives, feelings and actions of the characters that interpret the message of the story.

6. **Practice telling the story aloud;** to yourself; to the inanimate objects in your room; to a child or young person with whom you are sufficiently friendly as not to be self-conscious. Criticize the story, securing if possible, the reaction of those who listen to it.

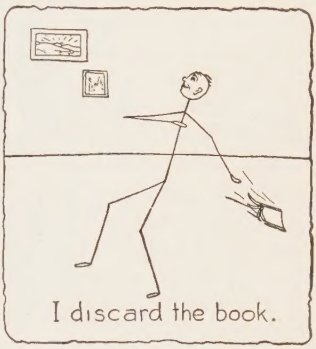
7. **Tell the story to your own class or club;** and do not be content with telling it on perhaps just one occasion. Make it your permanent mental and emotional possession by sharing it with other groups as often as occasion permits.

8. **Love your story.** One never tells a story well until he or she comes to love it and wants to share it with somebody else.

9. **Live the story,** its heart or message, in your daily life in as large a measure as possible, and the story will speak in a vital way through you.

V. STORY INTERESTS AND USES

The period of youth is a time of marked changes both in the body and mind. Self-consciousness, moodiness, social awakening, heroism, idealism, adventure, and a sense of honor are among its prominent characteristics. Stories of romance, heroism, adventure, and altruism make the strongest appeal. In the early and middle teens stories of egoism, triumph over difficulties, self-mastery, loyalty to friends are keenly enjoyed. The great romances of the world should come early in this period. The great epics, hero tales, romances and purpose-stories of the Old and New Testament find a ready response in the heart of every normal youth. Stories from history, adventure, modern biography, and missionary annals well told will enlist the interest and admiration of these older young people.



The period of later youth is pre-eminently the period of altruism, love and vocation. Stories of self-sacrifice, heroic service and love even for one's enemies have a marked appeal. The career motive and the problem of choosing one's life work tend to make of vital interest stories that have to do with vocational choices, and of heroism in life service.

There are perhaps five primary uses of stories in the religious education of youth: (a) **As a method of lesson development for the purpose of study, information and instruction.** While the story method is not used to any large extent as a teaching method with young people, there are, nevertheless, occasional lessons that may be effectively developed in story form such as, Christmas in Song and Story, the Story of Ruth or Esther, and Easter the World Around.

(b) **As analogy, and illustration** in connection with other methods of lesson development, or as a point of contact or departure in initiating projects. It is in this way that the story is perhaps more often and effectively used in teaching young people.

(c) **As a central element in worship services.** In this connection stories may be used to vitalize hymns, portions of Scripture, pictures, incidents, and to inspirationalize and emotionalize the theme of worship.

(d) **For the purpose of providing amusement.** There is perhaps no element more popular in the entertainment of youth than the use of well told stories at parties, around the fireside, at the campfire, or in the open. The story can and does produce its own charming effect of knitting the group together in a spirit of oneness in enjoyment.

(e) **As the central idea in a project.** Where the group initiate the central idea or problem and then evolve the plot including the beginning, the succession of incidents, the climax or turning point and the conclusion. Whether the story be humorous or sublime, the joy in seeing it grow into a completed whole, each individual or group contributing its share, cannot be over-estimated. It is in this field that story-telling class and club projects contribute most. Out of such training classes and clubs have come some of the finest and best equipped teachers of children and leaders of youth.

VI. BUILDING CHARACTER THROUGH STORY-TELLING

No group of people in all the world tell stories better than high school boys and girls and young people after they have had a little training and practice. The story-telling projects which are being so successfully carried on now in the through-the-week sessions of organized classes and clubs have been and may be made the means of train-

NOTE: The drawings on this and previous pages are taken from "Scouting," and are reprinted with permission of the Boy Scouts of America.

ing a host of young people for service in the home, school, church, community, and world.

Since educators already admit the story to a unique place as a builder of character, the next step, it would seem for leaders of youth, is the actual working out with groups of young people of story-telling projects including a definite program of **study** and **practice** in the specific use of stories grouped around character-building themes. To help youth in the preparation of such a program, leaders of youth must know many of the great stories in literature and their message; they must know childhood and youth with its physiological and psychological periods of development; and they must interest and engage youth in a serious study of the particular problems, needs, and interests of children and young people.

If leaders of youth are going to guide groups of young people in the selection of story themes that have character-building value and in building their story work around a special theme for each month, they must know how to choose stories that suit the various ages and needs of the group who are in turn to be served by them. They must be able to select stories that possess beauty of language, character-making values, ideals that are uplifting, and a kindly humor that laughs with, not at, folks and things. For illustration, in September the group might select "the home" as the centralizing theme around which all the stories studied and told are to be grouped. Immediately the question arises as to what character-building qualities there are that are most needed in the happy, harmonious home. Obviously obedience, helpfulness, cleanliness, unselfishness, love of home, and respect for those who are older are among the character qualities that should be considered in choosing the stories that will be studied and told.

Correlated with the telling of these stories there may be also the dramatization of the stories or poems or the pantomiming of great pictures dealing with the same themes as the stories. These help to add variety to the program for each meeting and make possible a wider participation on the part of the entire group than might otherwise be possible. Some, not all of the stories studied and told should be from the Bible. If the story of the Prodigal Son is to be told as it might well be in connection with the theme, "The Home," it would be wise to associate and use with it other stories outside the Bible to pave the way, such as

"When Ned Visited His Grandmother" for the littlest ones, "The Golden Windows" for Juniors, and "The Man Without a Country" for older young people. A definite time set apart in connection with story-telling sessions of the group from time to time for dramatization and pantomime goes a long way toward arousing interest, suggesting the atmosphere desired, and serves as a strong counter force against deadly monotony. Then too, through dramatizing worth-while stories youth learns self-control, unselfish service to the less gifted comrade and interest in the achievement of the group rather than in themselves individually.

VII. STORY-TELLING PROJECTS

The following description of how one group of girls worked out their story-telling project will be suggestive to leaders of youth. This type of work began by one class of teen-age girls deciding to give one of their through-the week meetings each month to story telling. The aim of the group was to master, **through study and practice,** the art of telling short stories of all kinds. Their plan briefly outlined was as follows:

One afternoon of each month was devoted to story-telling. The girls met from two-thirty to four-thirty P. M., usually in the home of one of the girls, occasionally at the home of the teacher. They had a fifteen minute business and devotional period, followed by thirty minutes of **presentation** and **discussion** of the principles of story-telling. "Stories and Story Telling" by Professor E. P. St. John was the text used as the basis of their presentations. The class was divided into four project groups. One group of girls as a rule presented the contents of a chapter, which all were supposed to have read in advance, and another group led the discussion. This period was followed by a period of telling of a number of short stories by another group of the girls on the theme that had been previously assigned. The other group of the girls served as critics and at the close of the story-telling period summarized both the strong and weak points in the telling. The story-hour was followed by thirty minutes of fun (stunts, dramatizations, pantomimes, etc.) Occasionally light refreshments were served at the close of the afternoon.

It was the writer's privilege recently to be in the "open session" meeting of one of these story-telling groups at which time the members of the class demonstrated for the

pleasure and profit of the invited guests how "missions" may be taught in every department of the Sunday school through the use of the story.

While the plan in detail used by this splendid group of senior high school girls could not be wholly adopted by other groups, certainly leaders of youth will want to bring to young people everywhere something of the appreciation of and skill in telling stories which this class of girls achieved, through making whatever adaptation of the plan seems necessary to meet the needs of their group.

Some classes may prefer to give a portion of each of the through-the-week meetings of their class to this type of activity, rather than devoting all of one of the weekly sessions to it each month. Still other classes may prefer to devote an entire meeting to it each week for periods of six weeks to three months. Certain it is that skillfully trained story tellers will be the reward of leaders of youth who make story telling one of the recurring activities of teen age classes.

Sixteen Character Building Story Programs [10]

The 1921-22 Year Book of the National Story Tellers' League presents sixteen Character-building Story Programs suitable for boys and girls from twelve to eighteen years of age, as arranged by Mrs. E. F. Leonard. An adaptation of this list is given herewith as a suggestion to leaders of youth. The number which appears after the name of the story indicates the book in which this story will be found in the bibliography at the end of the pamphlet.

1—Patience

The Three Weavers (23), by Annie Fellows Johnston
Old Mother Holle' (33), by Julia Darrow Cowles

2—Kindness

The Fairy Who Judged Her Neighbors (34), by Jean Ingelow
The Choice of the Princess (28), by Mary F. Nixon Roulet
Forest Full of Friends (45), by Raymond Alden
Twelve Months (34), by Carolyn S. Bailey

3—Contentment

The Blue Bird (34), adapted by Carolyn S. Bailey
The Hunt for the Beautiful (4), by Raymond M. Alden
The Plowman Who Found Content (35), by Julia Darrow Cowles

4—Modesty

Pippa Passes (7), by Bailey and Lewis
The Legend of St. Christopher (36), by Marie Shedlock
The Great Stone Face (80), by Hawthorne

[10] Adapted from National Story Tellers' League Year Book for 1921, 22. Used with permission.

5—Humility

The Girl Who Trod on the Loaf (33), by Julia Darrow Cowles
Little Scar Face (79), by Wilson

6—Courtesy

The Knight With the Ill-Fitting Coat (6), by Forbush
Where Love Is There God Is Also (34), by Lyof N. Tolstoi

7—Unselfishness

The Line of Golden Light (37), by Elizabeth Harrison
The Palace Raised by Music (4), by Raymond M. Alden

8—Poise

The Two Princesses (38), by Ada M. Marzials
The Queen's Necklace (33), by Julia Darow Cowles

9—Purity

Land of the Blue Flower (30), by Frances H. Burnett
How Cedrick Became a Knight (37), by Elizabeth Harrison

10—Sympathy

The Princess and the Fox Baby (78), by Mary Nixon Roulet
A Cup of Cold Water (43), by Floyd Lambertson

11—Honesty

Little Sister Kindness (33), by Julia Darrow Cowles
The Wonderful Box (34), by Carolyn S. Bailey

12—Courage

East of the Sun and West of the Moon (39), by Mrs. Gudren-Thorn Thomsen
The Daughter of the Samurai (78), by Mary Nixon Roulet
Sir Tristram, Second Champion of the Round Table (44)

13—Confidence

The Life Beyond (40), by Eleanor Skinner
The Birch and the Star (41), by Gudren-Thorn Thomsen

14—Cheerfulness

The Three Questions (46), by Lyof N. Tolstoi
The Wedding Guests (42), by Laura E. Richards

15—Bravery

Wu Yuan, A Chinese Hero (43), by William Dean Howells
The Happy Prince (26), by Oscar Wilde

16—Loyalty

The Story of the Rose of England (123), by Mary Stewart
The Banyan Deer King (18), by Partridge
Esther, the Queen (47), by Smith
In a Rose Garden (123), by Mary Stewart

The following list of Special Day Stories and stories grouped around **character-traits** contain additional material that will be suggestive to leaders of youth in planning story telling programs for their class and club groups. The material is drawn largely from a very much more comprehensive pamphlet by Annie L. MacKinnon, containing stories for all ages, which is listed among the source materials at the close of the bibliography. The number which appears after the name of each story indicates the book in which the story will be found in the bibliography at the end of this pamphlet.

CHARACTER TRAITS

1—Love

Golden Goblet (49)
Holy Night (48)
The Shepherd Who Turned Back (22)
God of the Thundering Water (22)
The Three Sons (Mother Love) (50)
The Prodigal Son (Father Love) Luke 15 (51)
The Melting Pot (Brotherly Love) (52)
Little Daylight (31)
Search for the Beautiful (Love of Mother) (4)
The Little Brown Rat, pp. 136-138 (2)

2—Gratitude

Horn of Plenty (57)
Story of the Good Turn (43)
The Rabbit Who Was Grateful (71)
What Bradley Owed, pp. 35-36 (3)

3—Courage

Red Thread of Courage (31)
Story of Elizabeth Zane (53)
Two Companions (50)
The Price of a Life (54)
Tancrede (125)
Erik the Red (126)
William Tell (52)
Wu Yuan, a Chinese Hero (43)
One of the Crowd (54)
Rikki, Tikki, Tavi (55)
The Crippled News Boy of Gary (19), p. 244

4—Faith

The Christmas Story (56)
Blind Bartimaeus (57)
The First Christmas Tree (10)
Prayer Circle (58)
St. Stephen, the Martyr (51)
Daniel, Master of Magicians (47)
Daniel in the Lion's Den (43)
The Brotherhood (127)

5—Sincerity

Land of the Common Folks (59)
Peter, the Simple (59)
The Nightingale (36) (60)
Rosebloom and Thornbloom (59)
The Indian Cinderella (121)

6—Selfishness

The Selfish Giant (1), (26), (57)
Revolt of Mother (61)
Greedy Parrot (34)
Greedy Cobbler (22)
Man Who Loved Hai Quai (62)
The Young Oak Tree (120)

7—Service

The Oak Tree and the Ivy (5)
Deborah (57)
Flute Player (38)
Story of Moses (51), (63)
Where Love Is God Is (64), (34), (46)
Boy Who Found the King (45)
Dorcas, the Good Neighbor (51)
First Corn (65)
St. Christopher (43), (66)
In Desert of Waiting (25)
Florence Nightingale (67)
Pigeons of Venice (22)
Little Boy Who Wanted to Be a Soldier (15) February, 1924
Christ in Gethsemane, pp. 150-152 (2)
James Evans, the Man Who Taught Birch Bark How to Talk (130)

8—Honesty

Sixteenth Egg (68)
Little Countess Anna (69)
Lincoln and the Old Indian (70)
Wonderful Tapestry (59)
Olaf and the Golden Harp (50)

9—Patriotism

Their Flag (71)
The Last Class (31), (71)
Hugh John and Scots Greys (72)
Susan Tongs (73)
Washington and the Spy (73)
Viva La France (54)
Ask the United States, pp. 20-25 (29)
Madam La Tour (130)
Madeleine Vercheres (130)
Jacques Cartier (131)

10—Devotion

Stronger than Death (54)
The Cow That Carried a Queen (68)
An Appomattox Episode (70)
Esther, the Queen (57)
Sergius to the Lion (13)
Soul of the Great Bell (74)
Daniel Boone (54)
The Other Wise Man (75)
Richard, My King (54)
Little Lame Prince (1)
The King and the Country Girl (76)

11—Right Living

The Three Weavers (38)
Land of the Blue Flower (30)
Minstrel, Soldier and King (54)
Evil Allures but Good Endures (46)
The Great Stone Face (1), (63)
How a Boy Prince Took Arms (54)
The Man Who Was True (43)
Raja and the Kingdom of Truth (43)
The Holy Grail (57)
Sir Galahad (63)
Work (124)
Chez Nous (124)

12—Kindness

Anton's Errand (77)
Ruth and Naomi (40)
Little Countess Anna (69)
The Slave Who Ran Away from His Master (19)
Poor Man and the Rich Man (22)
St. Nicholas and the Nobleman's Son (57)
Easter Eggs (22)
The Good Neighbor (51) Luke 10:25-37

Special Day Stories

The number which appears after the name of the story indicates the book in which the story will be found in the bibliography at the end of this pamphlet.

Christmas

The Pine Tree, pp. 240-244 (7)
The First Christmas Tree, pp. 92-93 (9)
Tiny Tim, pp. 248-251 (7)
The Mouse and the Moonbeam, pp. 51-72 (5)
The Angel and the Shepherd Scene, Chapter XI (8)
On the Hills of Bethlehem, pp. 69-74 (29)
The Inn That Missed Its Chance, pp. 110, 111 (9)
The House of Many Lamps (120)
The First Christmas Roses (120)

The Christmas Story (51) Luke 2, Matthew 2
First Christmas Tree, pp. 251-297 (10)
Little Cosette, p. 41 (11), (7)
Story of the Other Wise Man, pp. 151-197 (10)
Why the Chimes Rang (4)

New Year

The Snow Man, pp. 134-138 (7)
A New Year's Story, pp. 17-19 (29)
Goosey Lucy's Calls (13)
New Year Leaves (13)
New Year's Resolution, pp. 190-192 (20)

Valentine and St. Patrick's Birthday

Big Brother's Valentine (7)
Stuart's Valentine, pp. 255-257 (2)
The Origin of St. Patrick's Birthday, p. 179 (14)

Easter

At Easter Time, pp. 33-39 (29)
The Boy That Was Scar't of Dyin', pp. 71-79 (16)
The First Easter Day (51) John 22
The Resurrection (Poem), p. 575-578 (15)
Christ, the Explorer, pp. 104, 105 (3)
A Handful of Clay, pp. 201-205 (10)
The Lost Word, pp. 209-257 (10)
A Little Child Shall Lead Them, pp. 40-45 (29)

Mother's Day

For Mothers, pp. 90-94 (29)
His Mother's Sermon (17)
The Legend of the Wings, pp. 95-96 (29)
The Shet-up Posey, pp. 13-21 (16)
The Closing Door (86)
Women at the Gate (128)
The Pink Lady (128)
Mother of the Men (129)

Independence Day, July 4

Paul Revere's Ride (18)
The Man Who Wrote America, pp. 230-232 (19)
Betsy Ross and the Flag (19)
The First Fourth of July, pp. 217, 218 (19)
The Man Without a Country (84)

Hallowe'en Stories

Why the Guineas Stay Awake, pp. 102-104 (20)
Dey Ain't No Ghosts, pp. 105-111 Butler (20)
Twist Mouth Family, Oak Tree Fairy Book (Public Library)

Thanksgiving

The First Thanksgiving Day (19)
Ahni, pp. 64-68 (29)
Old Man Rabbit's Thanksgiving Dinner, p. 92 (1)
Ezra's Thanksgiving Out West, p. 115 (5)

VIII. PROJECT ACTIVITIES GROWING OUT OF STORY-TELLING CLASSES AND CLUBS

1. WHAT THE GROUP CAN DO TOGETHER:

a. Have a presentation followed by a discussion on "Story telling as a builder of character" with practical illustrations of its use as a builder of character on the playground, in the schoolroom and in the home.

b. Plan, promote and hold at least one public-story-telling session of your club or group that will illustrate ways in which the story may be effectually used in building character.

c. Survey, report and discuss the story-telling opportunities for young people in

The Sunday School
The Playground
In the Church
In the Home
In the young people's organizations.
Institutions for Shut-ins, Homes for Orphan Children, etc.

d. As a result work out a story-telling program for your class or club that will make it possible for young people to make a vital contribution through the use of stories in one or more of the agencies listed above.

e. Outline a plan for your class or story telling club that will tend to make every member of the group familiar with the educational principles underlying the successful use of stories as character-builders; and that will give to each member of the group some actual practice in the telling of stories.

2. WHAT MEMBERS CAN DO INDIVIDUALLY:

a. Enter heartily into the plans of your group in making a systematic and purposeful study of story-telling as a character-builder.

b. Study and report on whatever assignments are given you.

c. Lead the discussion of your group on some phase of story telling at least once during the year, and participate freely in discussion when others are leading.

d. Learn and retell at least two great stories in the presence of your study group each year. Indicate what

you think the character-building value is in the stories you retell to your group.

e. Participate as often as possible in "story-telling activities" outside your own group. Remember every individual who will master the art of telling a half dozen of the great stories of literature, will, in the mastery of these stories, develop within themselves such a standard of story appreciation and skill as will forever afterward keep him or her from mediocrity in the telling and use of stories.

f. Tell stories as often as possible in your own home, in school, in church and on the playground, criticising your work in the light of what the best story writers have to say about effective story-telling.

3. POSSIBLE RESULTS:

There are certain character traits that any leader might naturally expect to see emerge from such story-telling projects as are suggested herein. Some of them are:

Co-operation; courage; dependability; good-will; devotion (love); prayer; service; joyousness; loyalty; obedience; self-control; self-respect; and service (helpfulness), patriotism of peace.

4. METHODS THAT OTHERS HAVE USED:

a. Studied the needs of neglected children in their communities and helped to meet their needs through "story-hours," dramatization, etc.

b. Gave once each year a public demonstration of the place, power and practical use of story-telling in the building of character. Never emphasize the moral by trying to explain what a story teaches in either public demonstrations, or group telling.

c. Got in touch with orphans homes, homes for delinquent children, institutions for shut-ins and provided for them a monthly "Pleasant Sunday afternoon" of stories, dramatizations and games.

d. Developed in their own class or club a story-telling program which has helped each member of the group to be able to render **effective** and **skilled** service in the field of story-telling and dramatization in their own homes, churches, and communities.

STORY TELLING SOURCES

The following list of books will be invaluable to leaders of youth who may wish to link with an informal study of the principles of story-telling, the assignment, analysis and telling of stories emphasizing certain character traits, also of seasonal and special day stories:

BIBLIOGRAPHY

These books contain stories in preceding lists with author, name of book and publisher.

The books marked with the † deal largely with method in story telling.
The books marked with the * contain stories for children.

1. Bailey, Carolyn S.	†For the Story Teller	Milton Bradley
2. Eggleston, Margaret	†The Use of the Story in Religious Education	Geo. H. Doran
3. Hartshorne, Hugh	*Manual for Training in Worship	Chas. Scribners' Sons
4. Alden, Raymond	Why the Chimes Rang	Bobbs, Merrill
5. Field, Eugene	A Little Book of Profitable Tales	Chas. Scribners' Sons
6. Forbush, W. B.	Manual of Stories	J. W. Jacobs, Philadelphia
7. Bailey and Lewis	*For the Children's Hour	Milton Bradley
8. Wallace, Lew	Ben Hur	Grosset-Dunlap
9. Maus, Cynthia Pearl	†Teaching the Youth of the Church	Geo. H. Doran
10. van Dyke, Henry	The Blue Flower	Chas. Scribners' Sons
11. Hugo, Victor	Les Miserables	Harpers
12. van Dyke, Henry	The Mansion	Grosset-Dunlap
13. Wallace, Lew	The Prince of India	A. C. McClurg & Co.
14. Cummock, Robert McL.	Choice Readings	Educational Pub. Company
15. Primary Education	March, 1927	Chas. Scribners' Sons
16. Slosson, Annie Trumbull	Story Tell Lib	Sturgis
17. Maclaren, Ian	Beside the Bonnie Brier Bush	Griffith Rowland Press
18. Partridge, E. and G.	Story Telling in Home and School	Century Company
19. Sly, W. J.	World Stories Retold	The Union Press
20. Johnson, Gertrude E.	Dialects for Oral Interpretation	World Book Co.
21. Bonsall, E. H.	*Famous Hymns with Stories and Pictures	Page
22. Cather, Katherine D.	†Educating by Story Telling or Religious Education Through Story Telling	Page
23. Johnston, Annie F.	The Three Weavers	Page
24. Johnston, Annie F.	The Jester's Sword	Stokes
25. Johnston, Annie F.	In the Desert of Waiting—	Geo. H. Doran
26. Wilde, Oscar	The Happy Prince and Other Tales	Geo. H. Doran
27. Eggleston, Margaret	Fireside Stories for Girls in Their Teens	Doran
28. Eggleston, Margaret	Around the Campfire with Older Boys	Moffat-Yard Co.
29. Eggleston, Margaret	Stories for Special Days in the Church School	Houghton, Mifflin
30. Burnett, Frances H.	Land of the Blue Flower	Milton Bradley
31. Bryant, Sara C.	†How to Tell Stories	Flanagan
32. Linsay, Maude	*Mother Stories	Milton Bradley Co.
33. Cowles, Julia D.	*Favorite Fairy Tales Retold	A. C. McClurg
34. Bailey, Carolyn S.	*Stories Children Need	Appleton
35. Cowles, Julia D.	†The Art of Story Telling	Chi. Cent. Pub. Co.
36. Shedlock, Marie	†The Art of Story Telling	
37. Harrison, Elizabeth	*In Story Land	

38. Marzials, Ada M.	*Stories for the Story Hour	Dodd, Mead
39. Thorne-Thomsen, Mrs. G.	East of the Sun and West of the Moon	Rowe, Peterson
40. Skinner, Eleanor	Emerald Story Book	Duffield
41. Thorne-Thomsen, Mrs. G.	The Birch and the Star	Rowe, Peterson
42. Richards, Laura E.	Golden Windows	Little, Brown Co.
43. Lambertson, Floyd	Rules of the Game	Abingdon Press
44. Lanier, Sidney	Boy's King Arthur	Chas. Scribners' Sons
45. Alden, Raymond	Boy Who Found the King	Bobbs, Merrill
46. Tolstoi, Lyof	Twenty Three Tales	Oxford Press
47. Smith, Nora A.	Old, Old Tales from an Old, Old Book	Doubleday, Page & Co.
48. Menafee, Maud	*Child Stories from the Masters	Rand, McNally
49. Stocking, J. T.	Golden Goblet	Pilgrim Press
50. Lindsay and Poulsson	The Joyous Travellers	Lathrop
51. Holy Bible		
52. Miller, Olive B.	*My Bookhouse, Vol. V.	The Book House for Children, Chicago, Illinois
53. Blaisdell and Ball	Short Stories from American History	Ginn & Co.
54. Stewart, Mary	*Tell Me a Hero Story	Revell
55. Kipling, Rudyard	Jungle Book	Century Co.
56. Dickens, Charles	The Christmas Carol	Dutton
57. Cross and Statler	Story Telling—Upper Grades	Rowe, Peterson
58. Leathem, W. H.	Comrade in White	Revell
59. Brown, Alice	*The One-footed Fairy	Houghton, Mifflin
60. Bryant, Sara C.	*Stories to Tell	Houghton, Mifflin
61. Freman, Mary Wilkins	New England Nun	Harpers
62. St. Nicholas Magazine	Stories of Chivalry	Century Co.
63. McGovern, Anna	Stories and Poems	Educational Pub. Co.
64. Lyman, Edna	Story Telling, What and How	A. C. McClurg
65. Tyler, Anna	†Twenty-four Unusual Stories	Harcourt, Brace
66. Wycke, Richard	Some Great Stories	Newsom and Co.
67. Richards, Laura	Florence Nightingale	Appleton
68. Lindsay and Poulsson	The Joyous Guests	Lathrop
69. Schwarts, Anna	A Friend Indeed	Macmillan
70. Dickinson, Asa and Helen	*Children's Patriotic Stories of '61	Doubleday, Page and Company
71. Bailey, Carolyn S..	*Tell Me Another Story	Milton Bradley
72. Coe, Fanny E.	Third Book of Stories	Houghton, Mifflin
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74. Law, Frederick	Modern Short Stories	Century Company
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76. Danielson, Frances	Story Telling Time	Pilgrim Press
77. Poulsson, Emilie	Top o' the World Stories	Milton Bradley
78. Nixon-Roulet, Mary	Japanese Folk Stories and Fairy Tales	American Book Co.
79. Wilson,	Myths of the Red Children	Ginn and Co.
80. Tappan, Eva M.	*Children's Hour Vol. X	Houghton, Mifflin
81. Bailey, Carolyn S.	*Stories for Sunday Telling	Milton Bradley
82. Councillor, H. J.	The Junior Church	Century Company
83. Mulock, Mrs. C.	Little Lame Prince	Harpers
84. Hale, E. E.	Man Without a Country	Little Brown Co.
85. Harris, Joel C.	Nights With Uncle Remus	Houghton, Mifflin
86. Lindsay, Maud	Mother Stories	Milton Bradley
87. Olcott, Frances J.	Good Stories of Great Holidays	Houghton, Mifflin
88. Thompson, Ernest Seton	Animal Heroes	Chas. Scribners' Sons
89. Skinner, Ada	Dramatic Stories to Read and Act	American Book Co.
90. Wiggin, Kate D.	The Bird's Christmas Carol	Houghton, Mifflin
91. Tolstoi, Lyof N.	In Pursuit of Happiness	Oxford Press
92. Richards, Laura E.	The Silver Crown	Little Brown Co.
93. Barton	Four Hitherto Unpublished Gospels	Doran Co.

94.	Parkman	Heroines of Service	Century Company
95.	Johnston, Annie F.	Keeping Tryst	Page
96.	Hale, E. E.	Our Christmas in the Palace	Little Brown Co.
97.	Wembridge, Mrs. E. R.	Other People's Daughters	Houghton, Mifflin
98.	Brown, Charles R.	Ten Short Stories From the Bible	Century
99.	Stocking, Jay T.	Queery Queer	Pilgrim Press
100.	Wilde, Oscar	Fairy Tales	Modern Library
101.	Guy de Maupassant	"The Necklace" and "The Piece of String" in "Collected Novels and Stories"	
102.	Sharpe, Dallas Lore	"Turtle Eggs of Agassiz" in "The Spring of the Year"	Houghton, Mifflin
103.	Herrick, Robert	The Master of the Inn	Oxford Press
104.	Andrews, Mary Raymond Shipley	His Soul Goes Marching On, The Perfect Tribute, The Better Treasure, and My Country	Houghton, Mifflin
105.	van Dyke, Henry	The Keeper of the Light, and Brave Heart, in "The Ruling Passion"	Grossett
106.	"The Black Blocks of Manhattan" in "Harper's Monthly," for Oct., 1924		
107.	"White but Black," in "Century" for February, 1925		
108.	Stocking, J. T.	The City That Never was Reached, and The Golden Goblet	Pilgrim Press
109.	Ruskin, John	The King of the Golden River	L. C. Page & Co.
110.	Thompson, Ernest Seton	Trail of the San Hill Stag	
111.	Grenfell, W. T.	Adrift on an Ice Pan	Houghton, Mifflin
112.	Freeman, Mary E. Wilkins	A Village Singer, in "The New England Nun"	Harpers
113.	W. T. Hastings, B. C. Clough, and K. O. Mason (editors)	Short Stories	Houghton, Mifflin
114.	Bridges-Tatman	Adventures of Modern Life	Little, Brown Co.
115.	Bullock, R. W.	In Spite of Handicaps	Association Press
116.	Hammond	In the Vanguard of a Race	Missionary Education Movement
117.		Hero Tales from Mission Lands	Presbyterian Press
118.	Slattery, Margaret	Two Words	Pilgrim Press
119.	Eggleston, Margaret	More Fireside Stories	Doubleday, Doran and Company
120.		Story Worship Material	National Girls' Work Board, Toronto
121.	McMillan, Cyrus	Canadian Wonder Tales	
122.	Johnson, Pauline	The Legends of Vancouver	
123.	Steward, Mary	Tell Me a Story I Never Heard Before	
124.	Revard, Adjutor	Work, and Chez Nous	McClelland and Stewart
125.		When Canada Was Young	J. M. Dent & Sons, Toronto
126.	Marshall, H. E.	Canada's Story	Nelson
127.	Johnson, Pauline	Shagganappi	Ryerson Press, Toronto
128.		Our Canadian Literature	Ryerson Press
129.	Johnson, Pauline	The Moccasin Maker	Ryerson Press
130.		Ryerson Canadian History Readers	Ryerson Press
131.	Locke, Dr. George	When Canada was New France	J. M. Dent & Sons

MacKinnon, Annie L.—A Bibliography of Stories classified according to months and grades for all ages from kindergarten through the eighth grade with the books in which they may be found (price, $1.00, Municipal University of Akron, Ohio.)

Any of the above books may be ordered direct through the publication department or board of publication of the thirty-nine denominations co-operating in the preparation of these Christian Quest Program materials. Many of these books will be available through the public library.

FURTHER TRAINING FOR LEADERS OF YOUTH

The subject of this pamphlet, "Story-telling" is one that is also covered by a course in the Standard Leadership Curriculum. It seems necessary, therefore, to add a word as to the relation between these materials and that curriculum. This pamphlet is thought of as an introductory treatment of the subject of Story-telling for leaders of youth and not as an equivalent of, or as a substitute for, the more thorough mastery of the subject that the Standard Leadership Curriculum provides. While this pamphlet will be helpful as a source of reference material in the standard course on this subject, it will not in itself provide adequate materials for such a course. This pamphlet covers the subject as carefully as a brief treatment for wide distribution, at a low price, could do, but, of course, it has to leave many interesting and profitable phases of the subject undeveloped. The committee believes that a large number of leaders of youth will, by the use of this pamphlet, be stimulated to go on to the more extensive study of the field of Story-telling such as the courses in the Standard Leadership Curriculum will provide.

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

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Offices of denominations affiliated with the International Council

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African Methodist Episcopal, 8th and Lea Aves., Nashville, Tenn.
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Baptist, Maritime Provinces, Wolfville, Nova Scotia.
Baptist, Ontario and Quebec, 99 Dundee St. E., Toronto, Ontario, Can.
Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
Brethren Church, Ashland, Ohio.
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Christian Church, Christian Pub. Assn., Dayton, Ohio.
Christian Reformed Church, 737 Madison Ave. S. E., Grand Rapids, Mich.
Church of God, Anderson, Indiana.
Church of the Nazarene, 2923 Troost Ave., Kansas City, Mo.
Congregational, 14 Beacon St., Boston, Mass.
Cumberland Presbyterian, Box 542, Nashville, Tenn.
Disciples of Christ, College of Missions Building, Indianapolis, Ind.
Evangelical Church, 1903 Woodland Ave., Cleveland, Ohio.
Evangelical Synod of North America, 2013 St. Louis Ave., St. Louis, Mo.
Friends, 101 S. 8th St., Richmond, Ind.
Mennonite Brethren in Christ, Goshen, Ind.
Methodist Episcopal, 740 Rush St., Chicago, Ill.
Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
Methodist, Free, 1132 Washington Blvd., Chicago, Ill.
Methodist Protestant, 3437 Piedmont Avenue, Baltimore, Md.
Methodist, Wesleyan, 330 E. Onondaga St., Syracuse, N. Y.
Methodist Episcopal Colored, 123 Fourteenth Ave. N., Nashville, Tenn.
Presbyterian, U. S. A., 423 Witherspoon Bldg., Philadelphia, Pa.
Presbyterian, U. S., Box 1176, Richmond, Va.
Presbyterian Church (Canada), 128-320 Bay St., Toronto, Canada.
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Protestant Episcopal (National Council), 281 Fourth Ave., New York City.
Reformed Church in America, 25 E. 22nd St., New York City.
Reformed Church in the U. S., Schaff Bldg., Philadelphia, Pa.
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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.